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ANIMADVERSIONS
On a Late
PAMPHLET,
INTITULED,
The New Arian Reprov'd.

SINCE there is a Pamphlet intitled the *New Arian Reprov'd* just Publish'd, before my Four Volumes come out, I shall make a few tho' very short *Animadversions* thereon. Accordingly, omitting several injudicious and unfair Passages, I Observe. (1) That if I, as an Heretick, have written too insolently, my Antagonists as Orthodox, should do better; and thereby shew how Achanasianism disposes Men to Christian Meekness and Humility more than Arianism. Which yet I dare say neither this Author, nor Mr. *Muttair*, and least of all Dr. *Edwards* of Oxford have done. (2) That my plainness and boldness in reproving the dangerous Errors remaining in our Church is interpreted an high *Affront*: Whereas I take it to be the greatest Kindness I can do her. I hope this Author does not suppose he affronts his Auditors every time he plainly and boldly rebukes them. (3) I shall willingly allow this Author several whole Years to collect the Tenth part of the Testimonies for Orthodoxy in the Two first Centuries, that I did in a few Months, for ~~Arianism~~ *Eusebianism*. Nor am I at all unwilling to join Issue with him in the very same proportion for the Third Century also; provided he will not produce those Testimonies that solely depend on *Athanasius*, or a few

of his followers, without, nay against all the other and better Evidence about them. (4) What is here said about Dr. *Grabes Essay*, and my *New Theory* I shall not repeat, but only desire the impartial Readers careful perusal of my *Remarks* on that *Essay*; and my *Second Edition* of that *Theory*, before such Reflections have any Weight with him. And I must declare how reproachful soever this Author esteems it in me, yet that I ever resolve to own and correct all my mistakes as soon as ever they appear to be such, in all my Writings; and by that means do hope to render those Writings at last much more Correct and Undeniable; while the opposite vain Affectation in controversy Writers of justifying every Expression and Conjecture, even after plain Evidence is produc'd to the contrary, hinders their own Improvement, and makes them still propagate Error among Mankind. (5) Sure those Learned Men who mainly recommend the three first Centuries, as the Standard of antient Christianity, cannot properly include the Council of *Nice* belonging to the fourth. (6) We have here a mighty Stir about this Council of *Nice*, and how much 'tis to be prefer'd to other Councils. As if there was no Passion, nor Heat, nor worldly Concern, nor Court Management at that Council at all; but the whole was peaceably debated, and all guided by the good Spirit of God. Which if this Author can believe he may do as he pleases; while I am sure the Histories thereof, how partial soever on its side, give us very different Accounts. And whatever that Council determin'd, we are to believe no more of it than what is proved by the Sacred and Primitive Writers; and what is proved by them we are to believe without regard to its Determination.

p. 13, &c.

p. 17. 18.

p. 18, &c.

tion. So that 'tis not of great Weight what this or any other such ^{so late} warm Councils determin'd, to those I mean who with me desire to follow the proper Authority of Christ by his Holy Apostles in sacred matters. Our Author here seems to believe all the partial *Athanasian* Accounts on the side of *Athanasius*, as firmly as if the whole Christian World had own'd the Truth of them. Whereas one that stands so stiffly for the Authority of Councils and Synods ought certainly to have some regard to the contrary Opinion of at least 3 successive Councils in that Case, (7) After all that is here produc'd there appears little or no debating at the Council of *Nice* at all, more than what *Eusebius* oblig'd them to; and which might well be all at one time. So that their Creed, as far as I see, might be sign'd the same day they met, as *Monfaucon* observes: tho' I do not doubt but there was private Intrigues, and subtile Management before-hand; as there is, I believe, still in all such Assemblies to this day. If this Author can shew that the *quæstio* ^{of Consubstantiality} was here fully debated, and proved to have all the way been deliver'd down from the Apostles, he will say something; otherwise all the political Management and Arts previous to the final Determination will be of no consequence in this Case. And I desire to know if the Council of *Nice* did so unanimously, and upon such undenyable Authority establish this, as the undoubted perpetual Faith of Christians: How a more numerous Council, that of *Jerusalem*; to say nothing of those of *Tyre* and *Constantinople*, could in ten years time quite lose the Notion, and settle the Church upon a Foundation without it: as if they never knew of any such antient Tradition or Doctrine among Christians

p. 26, &c.

A Tho', after all, it will appear from forgery of the word created in; usual Copies of the Anathemas of this Council which presently by my most authentick Vindication of it from the Athanasian Heresy, & our Animadversion, will gain little for his purpose from y^e Ack of that Council.

fians at all? This is certainly a Question to be
 well weighed by those that depend so intirely
 on the Council of Nice. (8) I have fully, in
 p. 31, &c. more places than one, declar'd how far I am
 an ^{Eusebian} Arian. Nor can any one doubt from all I
 have said that in my uncertain philosophick
 Conjectures, I incline more to the Followers
 of *Arius* himself than of *Athanasius*: but in my
 certain Faith I keep strictly to the original Do-
 ct^rine and Expressions alone; with an utter Ab-
 horrence of all Novel and rash *Arian*, as well as
Athanasian Additions and Language in such mat-
 ters; as I think 'tis the plain Duty of every Chri-
 stian to do. I take *Eunomius* to have been a much
 more Learned, Judicious, Wise, and Good Man,
 than *Arius*: and so I may well speak with great
 Respect of the one, while I have no great Es-
 teem for the other; altho' Custom may call
Eunomius a most compleat *Arian*, in a general
 Acceptation, as distinguish'd from other Parties
 then contending in the Church. And the Apo-
 logetick of this *Eunomius*, which I ^{have long ago} ~~am going to~~
 publish ^{of good} ~~will~~ certainly shews what a great Man he
 was. I have read nothing of the ^{Orthodox} in this
 Century, for Piety, Judgment, and close Ad-
 herence to the antient Faith and Language of
 p. 36, &c. Christians to be compar'd to it. (9) To prove
 that the *Athanasians* did not own that *Solomon*
Prov. 8. 22. said that God Created our Saviour,
 while they forbad that Expression under the Pe-
 nalty of Heresy, this Author says that is not the
 meaning of the Hebrew Word in this place. If
 this be Logick I own I have none. For my Ar-
 gument depended not on the real Sense of the
 Hebrew, but on the confessed Language and
 Sense of the Greek, which the Church us'd;
 and I think none call'd in question till after the
 Coun-

Council of Nice. So that all that is here said is intirely remote from the point. For the Antient Testimonies they ~~are found to be~~ ^{have now been long ago} said before the Reader, and he is himself to judge whether they are only some *unguarded Expressions*, or whether they do not contain the direct and plain *Doctrine of the two first Centuries of Christianity*. I believe our Author will find it hard, to set them in a *clear irresistible Light*, on the side of Orthodoxy, as he here speaks. (10) As to the Constitutions, with ^{p. 39, &c.} their Interpolations, and Doxologies, I refer this Author to my Essay upon them, which ^{has been} ~~is long ago~~ ^{now to be} Publish'd; and am not afraid still to assert, notwithstanding all this Authors Exclamations, that they are *the most Sacred of the Canonical Books of the New Testament*. (11) To prove that my Lord of Worcester is Angry with me for ^{p. 43, &c.} transposing some Parts of the former Thirteen Chapters of *St. Matthew*, he alledges that his Lordship differs from me about the Day of Christs Death, and some Circumstances belonging to his Passion in the Twenty Sixth and Twenty Seventh Chapters. If our Reflector goes on in this way of reasoning he will soon become Unanswerable. I ~~believe~~ ^{know} Monsieur Toinards ^{is a} ~~to be~~ ^{best} excellent Har- ^{p. 49, 50} mony, ~~by what small right I have had of it~~, ^{as he allows} but sure I may venture to differ from him, or ^{on some} omit his large Book in a small Catalogue, with- ^{out} ~~out~~ ^{out} any great Imputation of Ignorance; es- ^{pecially} ~~pecially~~ ^{in this} ~~pecially~~ while there were so few Copies of it ^{in this} ~~in~~ ⁱⁿ England when I wrote that Catalogue. As ^{as} ~~as~~ ^{as} has ^{been} ~~been~~ ^{been} to the Eighty Fifth Canon I did certainly dis- ^{p. 50, 51} ~~cover~~ ^{cover} its being Apostolical long before I found the rest to be so: Let this Author say what he pleases. And as to Dr. Grabes proper denial of any thing I have related of him, I can hardly find it: For as to the general Charge of Mis- ^{p. 52, 53} repre-

representation, so common in all such Cases, he rather intimates he will make it good hereafter, than has yet done it. So that all our Authors Flourishes here are upon very little Foundation. Nor does he seem to differ much from me at last about the meaning of the Scripture Phrases usually interpreted of a proper Eternity; notwithstanding his shew of still confuting and reproaching me thereupon. And for the Citations from *Ignatius*, sure the Quotations in those Fathers he means are of *later Writers*, or *Writers* much *later* than *Ignatius*; and in no other Sense did I use those Words; For I did not then, nor do yet remember of what particular Antiquity the Citations he refers to were suppos'd to be.

(12) The *Preface* to the Arabick Doctrine is that which I alone Publish'd, and mainly depended on, as I still do; and till its Authority be disprov'd, which I believe cannot be done, it certainly goes a great way to put an End to the Dispute about the Constitutions for ever. (13) This Author is to prove Mr. *Emlyn* once a *Socinian*, even notwithstanding several Passages in his Writings intirely disagree thereto. Now sure this Author might have suppos'd that I knew an Intimate Friends Opinions both former and later better than a meer Stranger could do: And that I would not notoriously falsify in such a plain case. And I still assure him I spake the direct Truth. And that he may learn to examin better before he *Writes* any more about Mr. *Emlyn's* Opinions, I shall tell him what I know of them, both from his Writings, and from his own Mouth, viz. that when formerly he examin'd that matter, he found that our Saviour Pre-existed, and most probably made the World, as the Fathers Instrument: And so he was not a *Socinian*. Nay he

inclin'd most to the *Arians*. But observing how
 he was call'd a *Man*, and not knowing what
 powers even Human Nature, in a Pre-existing
 State, might be capable of deriving from God,
 when he pleas'd to inhabit in it, or intimately
 unite himself in it, he car'd not to enter deep
 into the Dispute between the Socinians and Ari-
 ans; but asserted, what he was more fully satis-
 fied in, that Christ was not the same Being with,
 or equal to the supreme God: and that the sub-
 ordinate Worship requir'd to be paid him did
 not imply any such Things. That these were
 his real Thoughts, his own Words in the Pa-
 ges here cited do shew, which are these. *So that* Humble En-
quiry p. 2.
*it should seem, that Nature which did pre-exist did
 not possess the supreme Will.—Tho' he be allow'd to be* p. 21.
*a Man, approved of God by Signs and mighty Wonders,
 which God did by him, and by whom God made the
 World as the Instrument.* This is also more plain
 by his intire little Treatise in Vindication of the
 Bishop of Gloucesters Pre-existence of the Soul of
 Christ also. But how a Passage from Bishop Wil-
 liams, who seems to have known no more than our
 Author, what Mr. *Emlin's* Opinions were, is a proof
 that he was a Socinian, I by no means under-
 stand. So miserably do such Writers of Contro-
 versy argue when they pretend, without proper
 evidence, to affix odious Opinions and Imputa-
 tions upon their Adversaries: for which this
 Author, among the rest, must give an Account
 another day, notwithstanding his strange way of
 Writing here, so little agreeing with Truth or with
 Christianity. Nor does he reason better, when from
 the Verdict of a Jury of Tradesmen, He con-
 cludes the same Mr. *Emlin* really guilty of *Blas-
 phemy*; and accordingly treats him, as well as
 my self, as *Blasphemers*. Yet 'tis to me prodigi-
 ously

p. 59

p. 65 66:

p. 67.

p. 26.

2 Tim. II.
25.

ously strange that the *Subordination* of Christ to the Father should be exact Orthodoxy, while his *Inferiority* borders on no less a Crime than *Blasphemy*. I hope it will in a little time be hard to make Mankind believe any such extravagant Assertions, let them be deliver'd with never so great an Air of Magisterial Authority. Nor will this Authors Repetition of the Athanasian Reading of *Act. 20. 28. purchas'd by the Blood of God*, have, I hope, any other effect on the honest and impartial than to make them look into Dr. *Mills's* various Readings, and at once to see and abhor such Heretical Forgeries and Interpolations in the very Books of the New Testament. The Quotation of which interpolated Text is the more strange here, since by his Silence, he seems to desert the other more certain and gross Orthodox Interpolation, 1 *Job. v. 7.* Of which he had made so great a noise in his former Reflections. This is all that I think necessary to say at present to this Author, because my four Volumes ^{have now been sent} ~~are ready to be publish'd~~; which will supersede, I hope, all occasions for such Pamphlets hereafter, and put Men upon deeper and more serious Enquiries. However, so far I venture to Animadvert on my once more kind and candid Friends Vindication, without the least ill will to him or any body living: Heartily Praying that he and all who are so deeply engag'd in supporting the Athanasian Heresy, may quickly come to Repentance, and the Acknowledgment of the Truth, as it is in Christ Jesus.

Novemb. 6. 1711.

W. Whiston.

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